

108 YUMAN TRIBES OF THE GILA RIVER

323 mesquite sticks was piled closely over the group of pots, the sticks standing on end, and set fire (Pl. V). In two to two and a half hours it had burned sufficiently. Too much heat would burn the paint off the surface. The pots were fished out with a pair of sticks and a fine gruel of ground mesquite beans poured into them while they were still hot. This made them non-porous.²

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531 Designs, which turned black on firing, were painted on the exterior (only ?) of the pots and bowls, using the chewed end of a little stick to apply a concoction of boiled black mesquite bark. The vessels were then fired a second time, being again placed on stones set in the coals. The fire was not built up for this, the vessels being only roasted. When the designs on one side had burned black, the vessels were turned over to bake the other side.

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[843] A Kohuana woman said that whenever a pregnant woman touched a pot, it would crack in firing. She would say this to the little girls in sport as she chased them away.³

●[381] A pot broken in firing was mended by rubbing the gum that exudes from the base of arrowweeds into the crack while the pot was still hot.

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413 The anvil (niktadi'xkltco'g, "put underneath to mould") on which the vessel wall was beaten was a rounded flat stone, two to four inches in diameter, of a convenient size to hold in the left palm. Many preferred the lighter anvils made of clay, of which two types were in use. One was mushroom-shaped; its head some four inches across, the stem hollow. The edge of the head was recurved so as to avoid marring the pot. The other, like a tall narrow bowl with rounded base (about four inches high) was used in deep objects like cups (Pl. VII, d, c). The latter form is still in common use. Paddles were of three types. These were made of mesquite, a dense, heavy wood. The smaller (n,i-maxð'mac), which tapers gradually to a handle, was somewhat curved both longitudinally and transversely. It was about eight inches long by three at its broadest (Pl. VII, b). Larger paddles

² There was no notion of ascribing inexhaustibility to them (cf. Spier, *Havasupai Ethnography*, p. 140).

³ The Kamia belief that a jealous woman's touch would crack it does not occur.